THE END OF INDIAN SUMMER.

[CONTINUED FROM EIGHTH PAGE.]

turned from their summer green to all the brilliant colors of the fall—russet, ruby and gold. The view across the lake was particularly fine, the still water reflecting the bright hues of the foliage to perfection. The evidences of neglect on every hand were numerous and painful, and made many of the visitors think that the prospects for the Park were very blue.

Its Bright and Gloomy Stretches Pointed Out to Pilgrims.

A BOLD HEART NEEDED.

Mr. Beecher Tel.s Christians When and How to Strike.

CATHOLICISM IN AMERICA.

PLYMOUTH CHURCH. BE TE ANGRY AND SIN NOT-SERMON BY REV. HENRY WARD BEECHER.

At Plymouth Church yesterday forencon Mr. echer selected for his text Ephesians iv., 26-Be ye angry and sin not; let not the sun go down upon your wrath." It would seem, said the preacher, that this was the last thing in the human economy that needs to be commanded. Men are commanded to be angry, as though they were not by nature too easily angored, but the grace of anger is to be held so as not to degenerate into a sin. When we think of man in his primitive state, per-haps in savage life, left to himself, withhow fatal it would have been to the race if he had no idea of defending himself. With_ out the power of instant self-defence the man would be destroyed before he got ready to resent an asthere was given a power supreme against peril. He didn't wait to obtain judgment for a wrong inflicted on him, but his instinct flying out quicker than thought or will opposed the wrong. This is comsativeness, of which anger is the expression. It was prime necessity and a merciful power that men re given the instinct to strike. It was not until ociety formed governments and commonwealths

sprime necessity and a mereiful power that men were given the instinct to strike. It was not until society formed governments and commonwealths that the necessity for a man's right to resent all wrongs offered to him seems to have passed away. The individual was then taken care of by society and its laws. We are occasionally thrown back on self-defence, but not ordinarily.

SUSTIMABLE COMPATIVENESS.

Combativeness gives to the understanding energy, but under moral culture it becomes an auxilliary in the functions of the brain. There are many things to demand anges. Sudden personal assault, by night or by day, is to be repelled, and to repel it is not against religion. If you are smitten on one cheek you can turn the other, figuratively. Now if I am in the act of turning a street corner, and a man suddenly strikes me I'll knock him down—and then, perhaps, argue with him; for I tell you that in such an argument it makes quite a difference whether the man is sudder you or you are under him. It is the duty of every man to defend his house at all hazards, as much so as for a soldier to defend his post. Where the law dees not afford protection or the officers of the law are absent he is thrown back again on his right of self-defence. He is bound to defend his life, his house, his wife or his children. It a brute should be seen beating a child on the street, or misleading, to their injury, a stranger, or grossly linsuiting a defenceless woman, there is an opportunity for the display of chivalry; and the man who would not step in and assert his manhood on such an occasion is hardly worthy the name of man. If a p-rson should be seen going into a powder magazine to drop a light, not only anger, but an expression of it would be justified. There are times, in war for instance, when nothing is so effective as the finsh of the lighting of anger. In life there are happening every day things so odious, so destructive to morality that somebody should rebuke them, like thunder. In business frequently men perform actions so essen

that knows how to be sagry as quickly as love. I hold that God is the generic name for all that is inexpressibly beautiful and pure in love; but how awfully intense is the meaning of the wrath of God! Although I do not believe that the Bible has settled the question of an endless punishment, there is nothing clearer than that sin carries suffering with three territy.

SPRING ST. PRESBYTERIAN CHURCH. SERMON BY REV. ALFRED MOMENT ON THE PERMANENCY OF ACTION, BOTH HUMAN AND DIVINE.

At the Spring Street Presbyterian Church, the pastor, Rev. Alfred Moment, preached, taking his text from Ecclesiastes iii., 15-"That which hath been is now; and that which is to be hath already been; and God requireth that which is past." The real subject of the discourse was the "Permanency of Action, Both Human and Divine." In beginning, Mr. Moment said that the purpose of the book of Ecclesiastes was to show the vanity of human life without God. In following out this subject the writer constantly eigeniates into his discourse expressions that contain thoughts above his main theme. This connection in the chapter with Solomon and consider it in a suggestive sense. First, the acts of God are permanent. In the beginning He made a promise to Adam that the seed of the woman should bruise the head of the serpent. This promise was founded upon so act of God, and this act was the providing of a Saviour for a lost and sinning world. This has never been changed. Any attempt to add to or take away from it has met with complete failure. The wheels of divine judgment, more crushing than the car of Juggernaut, have rolled over the author of any such attempt. The anteddiuvians tried it and were swept away. The Babel founders and even men of our own day have attempted it, but they all failed. If we would be saved we smust honor this eternal act of God by accepting the Saviour He has provided for us. Then, again, God's promises are all eternal. Like children we need a companion and need some one to provide for us. We are often in trouble, in great weakness, and we need one to say to our Sea of Gaillee, "Peace, be still." Let the text admonish us to-day that that which has been is now. He was with Job in his afflictions, He was with David in Babylon and He is with us this very hour. As a father pitleth his children so the Lord pitleth them that four Him. are permanent. In the beginning He made a promise

BROOKLYN TABERNACLE. GOD STRIVING WITH MAN-SERMON BY THE REV. T. DE WITT TALMAGE, D. D. Dr. Talmage preached on God's strife or impor-tunity to win the human soul to virtue. The text was Genesis vi., 3—"My spirit shall not always strive." God, said Dr. Talmage, was going to de-stroy the world by a universal deluge. He was going to give 120 years for the people to repent, but he says "that will be the utmost limit; my spirit shall not always strive." That which was appropriate to the people before the flood is just as appropriate to the people after the flood. God is going to give every one of you a chance. When I first began to preach I was very cautious, but I have passed that point. I feel that I get on better when, without regard to consequences, I throw myself upon the hearts of men, speaking right out all that I have to say. Let me tell you in the first place that God's spirit strives with you through silent contemplation. The Spirit sometimes comes walking in on the pavement of the suffight, sometimes comes floating in on the dark wave of the midnight; but to every man in this house he has come at some time in silent contemplation. That spirit strives with a man through the preaching of the Gospel. The critics might call it a very poor sermon, but the question is whether it presented an infinite Christ and the wants of the people. What is preaching? Is it a philosophical disquisition? Is it scientific exploration? Then you might better cover the stand with scientific apparatus and talk about air currents and Farsady's thoory of electrical polarization. No. Preaching the Gospel, as I understand it, is trying to haul men out of their sine and start appropriate to the people before the flood

them heavenward, and if that be done all is done, and if that fail ail fails. God give to those of us who preach more carnestness, more consecration, that the truth may leap from the lips of the preachers into the hearts of the penitent, aroused and praying suditory. I proclaim emancipation to all the enslaved. Oh! that the spirit of food with lift omnipotent hammer might strike the truth home to the consciences of men!

PROVIDENCE AND JUSTICE.

God's spirit often strives through Providence. Of husiness men, by every snap judgment, by every insulting dun, by every snap judgment, by every insulting you to hook beyond the store—beyond this sonly one man."

What is a man? He is a soul with imperishable hopes, high as the throne of God. Stars shall go out, but he will watch their extinguishment. The world will burn, but he will gaze on the conflagration. Endless ages will pass by, but he will count the ceaseless "tramp, tramp' of the procession. A man, the masterpace of the Lord God Almighty! Through all business adversities, and trials, and perplexities, and losses, and disappointments God has been talking to you. Of business men, again God has been peaking to some of you through home troubles. Through how many Christian deathbods your soul has been called to Christ and heaven! Have you yieldod? God will not always strive. There is a line, a fatal line, b

CHRISTIANS AND AMUSEMENTS.

SERMON BY REV. JAMES M. KING. The Rev. James M. King, of the St. James Metho dist Episcopal Church, at 126th street and Madison avenue, preached in the evening on the relations of Christians to amusements. The reverend gen-tleman introduced the subject by saying that his intention was not to hurt but to help; that he did not believe it to be wise to take fanatical or impractical views on the subject. While there was nothing in these amusements forbidden in the Bibleand the amusements which he would refer to more especially were the theatre, the card table and the dance—it was his duty to address himself to the candor and conscience of professing Christians. Methodism took at the beginning a firm stand on the subject of slavery, upon purely worldly amuse ments and the drinking habits of the times. The preacher claimed that the verdict of history was proven by the wonderful growth of Methodism. Amusements should be innocent in themselves, and should not diminish our following of Christ. The world has its symbols and banners, and the Church has its symbols and banners, and we need to take care under which we are arrayed. Just as he would not have been excusable for being one minute under the banner of the Confederacy, so the professing Christian should not excuse himself for being even one moment under the hanner of worldly amusements. All swangelical churches and ministers whenever they have expressed themselves have condemned these amusements. The exceptions have been only those ministers of churches who have sought a temporary popularity by compromise, to the great pain of the pious few in their midst who have given all the religious character to their respective churches that they possessed. In substantiation of this statement the minister quoted from the action of presbyteries and conferences and the Provincial Council of Baltimore, in 1869, of the Koman Catholic Church, and from the addresses of bishops of the Episcopal Church. preacher claimed that the verdict of history was

"THE LAMB'S BOOK OF LIFE." ECCLESIASTICAL VISIT TO NEWARK OF REV. DR. STARKEY, BISHOP ELECT OF NORTHERN NEW

JERSEY. Rev. Dr. Thomas A. Starkey, of Paterson, vester day made his first ecclesiastical visit to Newark since his election, three weeks ago, as Bishop of the Episcopal diocese of Northern New Jersey, to succood the late Bishop Odenheimer. He preached in the forenoon at St. Paul's, on High street, and in the evening at Trinity Church, Broad street, where the convention which elected him held its sessions. The new bishop is tall and siender, with angular features a fine, intellectual head and clean-shaven face. A very large congregation gathered at St. Paul's to hear him. He chose as his text:-"They which are written in the Lamb's Book of (Revelations xxi., 27). This text, he began was but one of many illustrations scattered through out Scripture of the accommodation or divine thoughts to human language by which the truth to be conveyed is presented to us in a clear and satisfactory manner. After some remarks upon the difference between records made by man and those made by Dr. Starkey proceeded to say :- It is not God who writes, but it is the sign of His all-reaching will and power that everything is the author of its own rec ord. How enduring are these memorials! When the great Alexandrian Library was burned by the Mussuman, Omar, many precious works of ancient learning and genius perished forever. But the book of the flood is not Scripture alone, but the traditions of many nations. The truths of the earth's

book of the flood is not Scripture alone, but the traditions of many nations. The truths of the earth's past nistory are written in rocks and mountains whose outer coating has proved a binding that time cannot destroy. The great events of human history are recorded in changes, social, political and religious, and men themselves are writing their own histories in a thousand ways, and the book out of which they will either be justified or condomned is none other than the Lamb's Book of Life.

UNHONOMED GHRATNESS.

The perfection of God's Book is further to be seen in its all-reaching character as compared with the partial and defective nature of human records. In reading history, for instance, how conscious are we of defect, necessary defect and injustice; when we find how great spart is filled by the few, none at all by the many, knowing the while, as we do, that the results were worked out more by the unnoticed, persevering and patient labors of the few. But are the real workers forgotten in God's Book's Not so. It will test of those men whom man's record has consigned to oblivion. How apt are we to forget, too, that great virtue which, like the diamond, owes quite as much to its setting as to its native brilliancy; for as the precious stone which shines so deazingly in the king's crown might be passed by unnoticed as it lay uncut in its native bed, so there are heroes and heroines in common life who only require circumstances to bring them on the public stage to figure there as men and women in whose honor posterity would willingly rear monuments.

OF BERNARD'S CHURCH WOULD NOT THE UNITED STATES PROFIT BY BECOMING A CATHOLIC NATION?—SERMON BY

DEV GARRIEL A. HEALY.

Father Riordan was the celebrant of the high mas at St. Bernard's Church in the morning and the Rev. Gabriel A. Healy, pastor, delivered the sermon. After dwelling at some length upon the parable of the mustard seed as illustrative of the universality of the Catholic Church the reverend gentleman turned his attention to the consideration of the question whether it would not be to the interest of could not wish the separated brethren of the different sects of Protestantism a greater blessing than to become good, practical Catholics, nor the country a greater blessing than that she should take her place among the Catholic nations of the world. She was great and prosperous with the many bless-ings of a kind Providence, and the industry and enterprise of her sons were the wonder of the world. Her vast fields and valleys were teeming with nature's choicest gifts, and all over her great area were springing up as if by magic towns and cities filled with enterprising and industrious people. One thing alone remained to crown her happiness, and that was to become Catholic. No one should and that was to become Catholic. No one should imagine that if this country became Catholic it would be less great or presperous than it was before. The principles of the Catholic Church were not antagonistic to American institutions. If they were how could she flourish as she does here? How could the plant live and flourish unless the soil was fertile and the air and sunshine were congenial. There was nothing anti-republican in the Catholic Church. On the contrary, she conferred her honors on the poor and the rich and the middle classes without discrimination, the only test of morit being plety and ability. It was the great glory of the Church that she could live under any legitimate form of government. She expects that all governments will be ruled by truth and justice, and when they are they will never find the Catholic Church arrayed against them. Her bishops and priests are not chosen from among the weathy, but to a great extent from among the poor and middle classes, Instead of retarding, the Catholic Church would advance the true interests of this country as she had of every other country where she had had sway. The happy aspect the country presented from year to year of prosperity and thriving communities springing up all over its vast territory suggested the hope that all these industrious cities might be pervaded by the grace of God.

And was there any channel by which that grace might better be imparted than by the Catholic Church? In her practices and doctrines she would

offer an insurmountable barrier to Communism with its heresites and terrors. She would inculcate respect for lawful authority and thus make her subjects law-abiding, respecting citizens. She would teach all classes that honesty was to be practised, not because it was the best policy, but because it was the best policy, but because it was the because it was the heights of Sinai. She would force the thief and the extortioner to restore their ill-gotten goods under penalty of eternal reprobation. She would inculcate the sacredness and indissolubility of the marriage tie, and preserve society from the degradation and immorality of a too loose regard for the obligations and holiness of that contract. She would extinguish hatreds between individuals and between families, and in fine would teach every Christian virtue and denounce and condomn every vice and every crime. Those who had the happiness to be members of the Catholic Church knew she was not what her enemies represented her to be. They knew, on the contrary, that she was a kind, loving mother, ever calling back the sinner to the path of virtue and good works; ever doing the work of her Divine Master.

UNIVERBALITY OF THE CATHOLIC CHURCH.

The universality of the Church was shown in its reaching every country and nation of the earth, and in its duration throughout the centuries of the Christian era. It was like unto the mustard seed, because from a small beginning, it had expanded and grown throughout the world, and in its shelter, like in the branches of the mustard tree, people of all nations and of all ranks of society found refuge. This could not be said of the religions of their separated brethren. The Mothodist Church, for instance, a large and influential body of professing Christians, were unknown in many nations of Protostants as a proof of their growth, because they were divided into numerous secta and the differences in belief among them were greater than the number of sects themselves. The teachings of the Catholic Church extended throughout the Ch

THE SECRET OF PEACE.

SERMON BY REV. DR. W. R. DAVIS IN THE MADISON AVENUE CONGREGATIONAL CHURCH. Taking for his text the language of the Psalmist, "Great peace have they who love the law, and nothing shall offend them," Rev. Dr. Davis, at the Madison Avenue Congregational Church, preached an impressive discourse. The age, said he, is one in every way of strain and effort, and we pay a terrible cost. Lunatic asylums are built and prisons enlarged, to-morrow is mortgaged for the responsibili ties of to-day, and still the frantic appeal is for something great. We applaud the simple picture of the past and go on copying the less lovely of the past and go on copying the less lovely picture of the present, and if over a calm comes again to this country it must be through the presence of God in man's heart. No human plan can bring quietude and peace. Human life gets no blessedness of calm uniess it comes out of a divine life and is recognized by divine law. All peace has its basis in law, and therefore turns upon obedience. A man may seem to have peace at home, yet he is tossed with tempest in his soul. If there be peace in human life it must originate in the centre of life, and, working out, make word and deed peaceful. An eagle has peace when he files from his mountain crag and bathes in the sunfaced. Man has his peace when he answers the commands of the law; his body has peace when the observes nature's laws; his mind has peace when the divine law has control of it. God puts law in man's spiritual nature, and a man has peace when he divine law has control of it. God puts law in man's spiritual nature, and a man has peace when he observes nature's laws; his mind has peace when the observes nature's laws; his mind has peace when the divine law he obtine to this law. The pastor spoke of the necessity of obedience to the divine law to secure perfect peace, and said that unless by the law of our must life and our heart life ws are obedient to God we can have no peace. Proceeding to consider the necessity of love of the law the preacher said that the greatness of peace comes by leve as well as obedience to divine law. The law may not be loved while it is obeyed, and no one can have the greatness of peace to divine law. When peace is tuitilled in the heart there is a bond between it and other hearts, and souls are united in fellowship and love. It is impossible, he said, to have the calm of peace and be bitter and overbearing. The fact that a man is obedient to divine law and love will make him love others, and carry peace to other souls. By this means we should be brought into a community of peace and love. picture of the present, and if ever a calin

FIFTH AVENUE BAPTIST CHURCH. EFFEMINATE CHRISTIANITY-SERMON BY REV. DR. ARMITAGE.

"Men of Galilee, why stand ye gazing into heaven?" was Dr. Armitage's text. Judging from the almost universal practice of writing, preaching, praying, singing, sighing and talking about heaven said the Doctor, one would conclude that earth had about come to an end, so that Christian men hold very trifling relationships to anything earthly. The word "earth" was the first that welcomed Christ in the angel's song, "Peace on earth," and the last which fell from His when He said, "Ye are my witnesses to the utmost part of the earth." At ascension He had finished His work and took His throne on the other side of the cloud, while He left the Christian world to do the work which He had planned on this side of the cloud. And vet you would draw the conclusion from what you see and hear that the chief thing with a Christian man is to get well out of the world into heavon and thank his stars if he succeeds, whether he has done any work for Christ or not. By this I mean that a sort of plous dreaming, lackadaiscal heavenlines has seized the average Christian mind with a morbid-ness which amounts to moral disease and manifests itself in a maudin wistfulness which makes men effeminate and dwarfish.

The third sermon of his series was preached by the Rev. Dr. Newman. His argument was founded on the third commandment, strengthening and fortifying the proofs which he had given from the first and second commandments on the supremacy of of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh his name in vain." Eight of the ten commandments are negatived, said the preacher, but the negative implies the positive. the preacher, but the negative implies the positive. In only-two is the penalty stated, in the second and in the third. In the others it is understood. There are three ways in which men take the name of God in vain—by false, useless and profane oaths. An oath is a solemn appeal to God that a certain statement is true or that a certain promise will be performed, and in attestation of the sincerity of the deponent the Almighty is invoked to punish the person if guilty of perjury. In some countries criminal and witness are tortured to extort the truth, but nevillized nations the oath is instituted as the test of truth and takes a swearing is punished as a crime. Perjury is a common crime. This is largely due to the administration of oaths on the most trivial occasions, which tends to diminish man's reverence for God. A signature or solemn affirmation should be substituted. Another cause is the incred and irreverent manner in which oaths are administered in our courts of justice and halls of legislation. Only men of exalted character should administer the oath, and only then on occasions of the most solemn import. Useless caths are also violative of the third commandment. They were so common among the Jews that the sacredness of the obligation was overlocked. Hence Christ said, "Swear not at all."

Profanc oaths are thoughtless and passionate. Profanity is not the expression of thought but of feeling. It becomes a habit, and to such an extent that when protaine men are in good society they are usually silent. They have a poverty of thought but of rect anguage. The habit of swearing destroys a correct taste, subverts self-control and is abusive of language, which has the noblest mission.

PRESSING TOWARD THE MARK. In only two is the penalty stated, in the second and

PRESSING TOWARD THE MARK At the Bleecker Street Universalist Church, in the evening, Rev. J. N. Emery, of Beverly, Mass., occupied the pulpit, made vacant by the acceptance of a call by the former pastor, Rev. E. C. Sweetzer, to Phila delphia. The subject of the discourse was, "For getting the Past and Pressing On," the text being taken from III. Phillipians, xiii., 14. Mr. Emery said:—The text is the picture of an imperfect but struggling apostle, and encourages us to take heart in our imperfections and press on with sanguine nope. Paul's object in life should be first considered; and second, the means which he used in attaining it. Paul's object was, and ours should be, the perfection of character. The mark for which Paul strove, and for which we are to strive, is not happiness merely. In becoming perfect he did attain happiness, but his primary aim was not happiness. Ingreat principle of Paul in attaining happiness was to forget the things which were behind and to reach forward to the things which were before. One thing which we must have to encourage the heart and make progress possible is faith. Faith that this perfection is before us, faith that God is above us and about us and our helper in this struggle onward. said:-The text is the picture of an imperfect but

WASHINGTON SQUARE M. E. CHURCH. RELIGION NOT A DELUSION-SERMON BY REV.

DR. W. P. HATFIELD. The Rev. Dr. Hatfield preached before his congre gation in the Washington Square Methodist Episco pal Church, taking his text from Deuteronomy xxxii., 47-"For it is not a vain thing for you, be cause it is your life." The Doctor commenced by saying that there never perhaps had been a period, since the religion of Christ was intro-duced into the world, when there were so many different views entertained by men in regard to it as the present. But this is no proof that religion is losing its hold on the people. It rather

argues that people are waking up to the fact that there is a system of religious belief in the world that claims their respect and attention, and that claims their respect and attention, and they are investigating it to know whether its claims are worthy of acceptance. He then noticed some of the many opinions entertained in regard to the Christian religion. Some, he said, hold it to be mere fanafcism. It has been asserted that the religion of Christ is a lie, and that such a system could only be embraced by fools and hypocrites. If this be true does it not seem strange that men, equal if not superior in intellect to those who reject this religion, have been its firmest friends and most ardent supporters? If the lives of disbelievers were compared with those of the approvers of this faith we should note their domestic infelicities, the results of free love and a brood of other evils, and they would appear in sad contrast with the purity of life and integrity of character that distinguish the believers in this doctrine. Were we to lay the charge of hypocrisy at the door of every Christian because some of its professors have taken the "livery of heaven to serve the devil in?" We might as well affirm that all the merchants in this city are void of integrity because now and then there is a fraudulent bankruptcy.

ST. PATRICK'S CATHEDRAL.

The Rev. Father Farley delivered the sermon at St. Patrick's Cathedral. Cardinal McCloskey was present on the throne, assisted by the Rev. Father Quinn. The preacher took for the subject of his remarks the gospel of the day. Christ was received as a king, the preacher said, but what a king! The oil of His anointing was His own blood. A reed was given Him for a sceptre, thorns for a crown and an old purple robe for ermine. His cross was His throne, and His life went out smid a homage of hate and scorn. Of all His aposites only one, and he the youngest and least experienced, was there to receive his last dying instruction. The mustard seed was buried, but not dead. The morning of the resurrection came, the ascension came, and finally the day of pentecost dawned and the apostles went forth out of bondage under the light of a pentecostal fire. The mustard seed became a tree. Birds of the air took shelter in its branches. All the nations of the earth, their kings and princes and people flocked beneath the standard of the cross and the holy apostolic Church became the Catholic Universal Church. Christendom, or the kingdom of Christ, became snother name for all the nations of the civilized world. The preacher traced briefly the trials and triumphs of Christianity, her combats with heresy from within and her victories over persecutions from without. oil of His anointing was His own blood. A reed

ORDINATION OF DEACONS. The morning services at the Church of the Holy Apostles was of an unusually impressive character. The occasion was the ordination and installation of three candidates for the Episcopal Order of deacons The sermon was preached by the rector, Rev. Brady E. Backus. He said that the ministry of the Christian Church gave ample scope for the exercise of the highest of human graces and virtues. Every accomplishment of man could be employed effect ively in ministering to the spiritual wants of his race. But there was one qualification above all

race. But there was one qualification above all others which the man of God should possess, and that was personal plety. For how could a man preach Christ to his fellow beings and bring thein penitent to the foot of His cross if he himself was not imbued with the hoty fire of faith. The trials and hardships that disciples and teachers of Christ had to endure required an earnestness and zeal born of self-consciousness and trust in the power and mercy of God.

The rest of the sermon dealt with the duties and obligations appertaining to the office of deacon. Bishop Potter, of New York, then read the ordination services and the candidates were presented. Mr. J. P. Appleton was presented by the Rev. C. C. Tiffany, of the Church of the Atonement; Mr. J. H. Appleton by the Rev. J. P. Appleton, of St. John's Church, Boonton, N. J. The installation and laying on of hands was done by Bishop Potter, assisted by the three clergymen. At the conclusion of the ceremony a communion service was celebrated by the Bishop. A large number of communicants participated. On account of the time occupied by the communion and ordination services the regular morning service was omitted. A collection was taken up for the parish institutions.

INSTALLED AS A BISHOP. A NEW HIERARCHY FOUNDED BY THE CONSECRA TION OF REV. FATHER M'NAMARA.

The installation of Father McNamara as "Bishop" of the "Independent Catholic Church" took place last night at Standard Hall, Forty-second street and Broadway. Not fewer than a thousand people forced their way into the hall, and fully one half that number stood on their feet from half-past seven, when the performance began until half-past ten, when it closed. A number of distinguished evangelical clergymen, among them the Rev. Dr. S. Iranæus Prime and the Rev. Dr. Philip Schaff, were on the platform, and the Bishop elect was supported by Fathers O'Connor, O'Hard Wood and Mullen. After the singing of a Moody and Sankey song, Father McNamara offered up a fervent prayer, in which, addressing the throne of grace, he said, "We repudiate every system of religion which can come between us and Thee." There after another song Father O'Connor, the "Chancellor" of the new Church, read a chapter from the cellor" of the new Church, read a chapter from the New Testament, finishing the Scripture lesson with the text, "it is more blessed to give than to receive." Like the undenying Christian that he evidently is, Chancellor O'Connor indicated his purpose to let the congregation have the more blessed part of the promise, for he said, "I am going to ask you to give me a liberal collection—put the small sums of money back into your pockets and give the large sums." The hat was then passed round, after which the back into your pockets and give the large sums."
The hat was then passed round, after which the Chancellor made the installation address. The collection must have been unsatisfactory, for the worthy father talked in his thick brogue for hearly two hours. He repeatedly promised to stop and then took a fresh start. In consequence it was nearly ten o'clock before the installation ceremony began. It consisted of a ritual especially prepared for the Independent Catholic Church, comprising a series of questions mostly aimed at the Pope and promises from the "Bishop" to help to bring his "brother priests" out of the "Romish" communion. During this ceremony a sister stood up in the audience and declared that she was seventy years old, but that she prayed to God that the Pope and all the cardinals might be converted, "We're with you, old gir!" cried a voice in the gallery, and there was applause and laughter. The communion of the Lord's Supper was then administered in the ordinary Protestant fashion, the Bishop first receiving it, "You hold bread in your hand, brother," he said. "It is plain bread." He turned to another of his flock, "You hold wine, brother," he said. "It is but the simple fuice of the grape made into nectar for the nourishment of mankind." The "Bishop" then delivered a distribe against Rome, Father O'connor all the time exhibiting a desire to assist in the castigation. No opportunity was offered him, however, until the Bishop of the Independent Catholic Church undertook his opiscopal functions for the first time.

"I will now proceed to perform the first act of my episcopacy," said the Bishop.

"Hold! hold!" cried the Chancellor, a look of horror beaming out of his oyes. "You don't mean that You will now proceed to perform your first act as Bishop of the Independent Catholic Church."

The Bishop acquiesced with true Christian resignation, and the episcopacy was thus curbed in the very moment of the recognition of the new hierarchy.

CHURCH AND STATE

Very Rev. George H. Doane, Vicar General of the diocese and paster of St. Patrick's Cathedral, New ark, preached for the first time since his return from Europe. His text was from Matthew, xiii., 31-35. In the course of his remarks the speaker referred to the dangerous influences with which we are sur-rounded—the poison in the air, the literarounded—the poison in the air, the literature of the newspapers; the danger, not from Voltaire and Tom Paine, but from the faise principles which are asserted being accepted. As a case in point he spoke of an article in the New York Heraldo of yesterday, in which he said the writer sits in judgment between the church and the State, and tells the former she must abdicate to the latter. The Church has always advocated and faught submission to the State in all matters of her competency, but in her own province she is supreme, deriving her authority from Godno mere congregation of nen established and governed by themselves—but divine; and the only rule is to render to God the things that are God's and to Casar the things that are Ceasar's; and does not education, on which temporal and eternal welfare depends, belong to the former category?

YORKVILLE YOUNG CHRISTIANS. The ninth anniversary of the Yorkville branch of the Young Men's Christian Association occasioned a very largely attended meeting yesterday afternoon at the corner of Eighty-sixth street and Third ave nue. Mr. William E. Dodge, Jr., presided. Music was furnished by a special quartet, composed of the Misses Nottic Balmore and Mary F. Hunt, and Messes. L. P. Thatcher and John H. Sillick. The Rev. Dr. J. F. Elder, of the Madison Avenue Baptist Church, delivered an address upon the aims, objects and labora of the association. He inculcated the lesson of of the association. He inculcated the lesson of self-reliance. He believed that the virtue of benevo lence could, like the tea or coffee plant, be cultivated. He warned those who heard him to beware of coveteousness, which grows with men's strength and becomes formidable with their age. He advised his hearers to be active in bringing rich men under the minuence of the Gospei, and said that there is an exceedingly large class of cultivated, intellectual, notable people in the world to whom a church is as strange a place as a gambler's den would be to himself or his hearers. He believed that the young men possessed special facilities for resthing this class of

tian Adoccate, delivered an address from a strictly business standpoint. He said that the question of saving this world is a question of dollars and cents. The test of a man's character everywhere the speaker believed to be the dollar mark. When a man is not tested to the depths of his pocket he is not tested deep enough to be saved. If a man at baptism does not go deep enough in the water to get his pocketbook under he has not been dipped enough to save him. The reverend gentleman made an exceedingly strong appeal for funds to support the association, assuring his hearers that their money was much needed. A collection was then taken up for that object, and the gathering dispersed.

GOOD WORDS TO THE YOUNG The forty-third anniversary of the Youth's Misonary Society of the Sunday school connected with the Madison Avenue Baptist Church, in West Fiftythird street, was calebrated in the evening. The reports of the treasurer and secretary of the society followed, showing that over \$500 had been received followed, showing that over \$500 had been received during the past year, and all except \$35 of that sum was devoted to missionary work in this city and other parts of the country. Ten little girls then went through some pleaseng infant class excretes. The hymn "Arise and Shine" having been sung the Rev. John Hall, D. D., made a short address adapted to the understanding of the younger persons, who were present in large numbers.

CHICKERING HALL.

THE CONQUEST OF PASSION - LECTURE BY PRO-FESSOR FELIX ADLER.

Chickering Hall was crowded yesterday in every part by an audience which came to listen to Pro-fessor Felix Adler's lecture on "The Conquest of Passion." After a few introductory remarks he said:—The religious systems of the world have been in great measure recipes for the conquest of passion. Does the new religion leave us feebler in this respect or arm us with an added strength? The cultivation of the moral nature is an art. We are students of the arts of goodness. Every art has cerbut yet are indispensable to the exercise of his art. Four technical rules of self-restraint may be Four technical rules of self-restraint may be mentioned. Of these the most important is the curbing of the imagination. Students of psychology tell us that there are two means by which a thought may acquire irreasistible power over the will—repetition and claboration. The sin is in cherishing evil imaginings. When they have once been admitted to the soul we are already guilty, and there is an evil fatality which leads them to issue in acts even against our will. True safeguard against passion, however, is the cultivation of imporsonal feelings. The movements of modern thought is away from the personal and toward the impersonal. This is true in government and also in religion.

"REFURLICAN RELIGION."

away from the personal and toward the impersonal. This is true in government and also in religion.

"THEUBLICAN RELIGION."

We are trying to work out the plan of republican religion. This comes to our help in the cendict with our nature. A study of passions reveals the fact that they are all founded on egotism. To overcome them they should not be extirpated, for that is impossible, but metamorphosed into something higher than themselves. They should be refined by suffusing them with impersonal elements. This will now be shown in the case of anger, grief and love. Anger is the sense of an injury received; indignation is the sense of an injury received; indignation is the sense of a wrong done. We are capable of feeling indignation when the wrong is perpetrated against others. The lesson we have to learn is to feel it also to the mere exclusion of anger when the wrong is perpetrated against ourselves. Selfash anger is changed by the alchemy of religious idealism into unselfish protest against the injury done to the moral order. The Biblo says, "A soft answer turneth way wrath," but it is not the gentleness, but the high principle illustrated in the answer, that subdues passion.

In speaking of grief various modes of consolation ought to be rejected. That across the channel of death, beyond the mists is a glorious shore, we do not know. No amount of wishing or yourning can take the place of proof. That ethers suffer more than we is not a consolation, but, if we are at all sensitive, an added pain. That we have much lett to be thankful for does not make less keen the sense of what we have lost. When the king is dead shall I console myself with the outhouse, in which I have found a bare shelter? But the religion of the modern age also has its consolation, we have the will to do it.

CORNER STONES BLESSED.

Bishop Corrigan blessed at High Bridge, N. J., yesterday, the corner stone of St. Joseph's new church. The stone was brought some time ago church. The stone was brought some time ago from St. Bridgot's Abbey, country Cork, where it was placed in position in the year 724. The bishop also blessed at Clinton, in the same parish, the cor-ner stone of the new Church of the Immaculate Con-ception. He delivered on these occasions two elo-quent and argumentative addresses in the presence of many hearers.

TROUBLE IN ZION. No services were held in the African Methodist Episcopal Zion Church on Monmouth street, Jersey Episcopai zion Caurch on Monmouth street, Jersey City, yesterday, because of the trouble over money matters between the pastor-Rev. W. H. Griffiths and the Board of Trustees. In the evening Rev. Mr. Griffiths preached to a large audience of colored people in the Thirdt Sreet Mission. His church will remain closed until the conference settles the trouble.

"COLD WATER" STATESMEN.

The Business Men's Moderation Society is reported o be in a flourishing condition. Among the membors elected last week were Alonzo B. Cornell, Governor-elect, and General Benjamin F. Butler, of Massachusetts, both of whom wrote to express their desire to be enrolled in the ranks of the society. The number of members is increasing fast.

"TEMPEST TOSSED.

In an article in the HERALD of Saturday, headed Tempest Tossed," Captain Foster, of the steamship Morea, was made to say that "the men had to work six hours at the pumps." Captain Foster says that the statement is incorrect, as his vessel is new and entirely seaworthy. COURT CALENDARS-THIS DAY.

SUPREME COURT—CHAMBERS—Held by Judge Lawronce,—Third Monday, motion calendar. Court opens at haif-past ten A. M. Calendar called at eleven A. M. Supreme Court—General Term.—Adjourned until December 10, 1879.

SUPREME COURT—SPECIAL TERM—Held by Judge Van Brunt—Court opens at half-past ten A. M.—Demurrers—Nos. 15, 40. Law and fact—Nos. 263, 274, 183, 211, 267, 180, 104, 82, 46, 47, 280, 286, 287, 299, 304, 155.

155.

SUPREME COURT—CINCUIT—Part 1.—Adjourned sine die. Part 2—Heid by Judge Barrett—Court opens at half-past ten A. M.—Nos. 1729, 2298, 1012, 1627, 1508, 1409, 1145, 1146, 1521, 1630, 1321, 1324, 1547, 1304, 1137, 1157, 1354, 1325, 703, 736, 885, 447, 1399, 1409, 1641. Part 3—Heid by Judge Van Vorst—Court opens at half-past ten A. M.—Nos. 1254, 1255, 1256, 1257, 935, 1385, 1460, 1465, 1583, 1584, 325, 1371, 19114, 468, 2233, 1098, 1397, 959, 1592, 1617, 1624, 1277, 1717, 1625, 1628.

SUPRIMO COURT—GENERAL TERM Additional contents of the court o

1025, 1028, 1397, 109, 1692, 1617, 1624, 1277, 1717, 1625, 1628.

SUPERIOR COURT—GENERAL TERM.—Adjourned until the first Monday of December.

SUPERIOR COURT—SPECIAL TERM—Held by Judge Sedgwick—Court opens at ten A. M.—Case on, No. 40, Thornton et al vs. Growley. No day calendar.

SUPERIOR COURT—TRIAL TERM—Part 1—Held by Judge Speir—Court opens at eleven A. M.—Nos. 469, 577, 618, 372, 339, 344, 524, 525, 448, 551, 555, 245, 179, 449, 528. Parts 2 and 3.—Adjourned for the term.

COMMON PLEAS—GENERAL TERM—Held by Chief Justice C. P. Daly and Judges J. F. Daiy and Van Hoesen—Court opens at eleven A. M.—Nos. 78, 79, 83, 90, 91, 92, 93, 95, 97b, 85, 36, 59, 60, 69, 73, 75, 76, 77, 88, 89.

Hoesen—Court opens at eleven A. M.—Nos. 78, 79, 83, 90, 91, 92, 93, 95, 97b, 85, 36, 59, 60, 69, 73, 75, 76, 77, 88, 89.

COSMON PLEAS—SPECIAL TERM—Held by Judge Larremore—Court opens at eleven A. M.—No day calendar.

COMMON PLEAS—TRIAL TERM—Part 1—Held by Judge Beach—Court opens at eleven A. M.—Nos. 1045, 1945, 880, 1131, 1058, 605, 634, 1112, 1014, 773, 441, 1302, 833, 838, 1072. Part 2.—Adjourned for the term. MARINE COURT—TRIAL TERM—Part 1—Held by Judge McAdam—Court opens at ton A. M.—Nos. 3818, 218, 268, 259, 242, 2817, 344, 3038, 291, 151, 152, 264, 2662, 293, 283, 838, 2816, 2445, 2396. Part 2—Held by Judge Shoa—Court opens at ten A. M.—Nos. 484, 147, 3215, 3367, 2859, 210, 216, 221, 149, 3210, 91, 113, 2861, 52, 1501, 2135. Part 3—Held by Chief Justice Alker—Court opens at ten A. M.—Nos. 3882, 2362, 318, 3336, 25, 172, 6, 3070, 346, 347, 348, 349, 350, 351, 352.

Court of General Rescords—Part 1—Held by Judge Gildersleeve—The People vs. August Shellmacher, arson; Same vs. Joseph Horan and Honry Oarieton, burglary; Same vs. Water Simons, grand larceny; Same vs. Joseph Cullen, larceny from the person; Same vs. Joseph Horan and Adam Meischoff, receiver of stolen goods; Same vs. John Cronin, burglary; Same vs. Herhael Gallagher, talse pretences; Same vs. Joseph Young, burglary.

Court of Oyen and Terminer—Held by Presiding Judge Davis, —The People vs. George Blake, false pretences.

MARRIAGES AND DEATHS.

ENGAGED. NEUMAN-MILHAUSER. On Sunday, November 16, 1879, SIMON NEUMAN to MINIE MILHAUSER, both of New York. No cards.

MARRIED.

CRAVEN-McDonald, On November 5, 1879, in Bound Brook, N. J., at residence or the bride's parents, by Rev. Chas. E. Wenman, Mr. Alfand E. Chaven to Tillie C., daughter of Amos McDonald,

Chaven to Thatis C., cashgurer C., November 15, at Esq. No enrds.

Manson—Hovey.—On Saturday, November 15, at the bride's restucace, by the Rev. F. G. Marling, C. H. A. Manson to Esma A. Hovey.

Montreal and Houston (Texas) papers please copy.

Amenose.—Sunday morning, November 16, Anne Amenose, beloved daughter of James and Mary Ambrose, aged 9 years.

Relatives and friends are invited to attend the runersi, from the residence of her parents, Tompkinsville, Staten Island, on Monday, at two P. M. Ass.—November 16, in the 30th year of her age, ADALINE, wife of William H. Ash.

Funeral services will be held at 261 West 43d st., on Monday evening, at half-past seven o'clock. Funeral will leave the house on Tuesday morning, at hine o'clock.

o'clock.

ASIEL.—SOPHIA, beloved wife of Elias Asiel, after a short illness, in her 25th year.

Helatives and friends of the family, also members of the Temple Beth-El, are respectfully invited to attend the funeral service, from her late residence, No. 122 East 56th st., this (Monday) morning, at nine A. M. No flowers.

BRADY.—In this city, November 16, CHABLES HARDY, suddenly.

Relations and friends are respectfully invited to attend the funeral, from 853 9th av., on Monday, November 17, at one o'clock.

CLONAS.—ON Saturday, November 15, 1879, ELIZABITH CUNNINGHAM, beloved wife of John Clonan, native of Ballycumber, Kings county, Ireland.

Relatives and friends are invited to attend the funeral, from the residence of her sister, Mrs. W. J. Barr, 1,487 21 av., on Tuesday, November 18, at one P. M.

Kings county papers please copy.

Barr, 1,487 21 av., on Tuesday, November 18, at one P. M.

Kings county papers please copy.
CULVER.—At Scranton, November 15, JAMES H.
CULVER. in his 22d year.
Funeral from the residence of his father. W. B.
Culver, in Scranton, Pa., on Tuesday, November 18.
Dalley.—At Tottenville, S. I., on Sunday, the 16th inst., FANNE E., beloved wife of J. Linderman Dailey, in the 25th year of her age.
Funeral at the residence of her father, W. T. Elliott, on Wednesday, the 19th inst., at half-past one P. M. and at St. Faul's Methodist Episcopal Church at two P. M. Train leaves foot Whitchall st. at 11 o'clock A. M.
Du Bors.—On 14th inst., suddenly, Isaac Du Bors,

and at St. Paul's Mothodist Episcopal Church at two P. M. Train leaves foot Whitchall st. at 11 o'clock A. M.

Du Bois.—On 14th inst., suddenly, Isaac Du Bois, agod 61 years and 7 months.

Relatives and friends of the family are invited to attend the funeral, from his late residence, No. 124 West 126th st., on Tucsday, 18th inst., at two P. M. Interment at the Woodlawn Cemetery.

ESTEY,—Sunday, November 16, 1879, George H. M. ESTEY, elder son of William Shepard and Margaret L. Estey, agod 8 years and 4 months.

Puneral services on Tucsday, 18th inst., at two o'clock P. M., at 232 Vroceland st., Bergen, Jersey City, N. J.

FRIEMAN.—In Brooklyn, on Sunday, November 16, Henny P. FREMAN, in the 73d year of his age.

Relatives and triends are invited to attend the inneral, from the Hanson Place Baptist Church, Hinson place, corner of South Portland ay., on Tucsday, November 18, at two o'clock P. M. Gornam,—At Noroton, Conn., Saturday, November 16, Many R. Turhitl., wife of Samnel B. Gorham, in the 54th year of her age.

Puneral Monday, November 17, at half-past two P. M. Relatives and friends are invited to attend. GREEN.—Suddenly, on Turesday, November 13, 1879, Alice GREEN, only daughter of the late William Syers, of Litherland, Lancashire, England.

Relatives and friends of the tamily are respectfully invited to attend the funeral, from her late residence, 117 East 123d st., at nine o'clock on Monday morning, November 17, when her remains will be taken to St. Joseph's Church, 125th st. and 9th av., where high mass will be offered for the repose of her soul.

where high mass will be offered for the repose of her soul.

Liverpool and Manchester papers please copy. Harman.—November 15, 1879, Agnes Eugenia, wife of George A. Harman.

Friends are invited to call at her late residence, No. 202 West 53d st. The remains will be taken to Baitmore for interment.

Harms.—November 14, in the 71st year of her age, Elizaneri Hangis, widow of Alexander Harris.

Funeral will take place from her late residence, 376 Hudson st., Monday, November 17, at one P. M. Relatives and friends are invited to attend.

HUSTED.—Suddenly, in Brooklyn, E. D., on Sunday, 16th inst., Mary Alice Hustren, aged 27 years. Notice of funeral hereafter.

The members of Huguenot Lodge No. 331, P. and A. M., will meet at Tompkins Lodge room, Stapleton, S. I., November 17th inst., at half-past twelve P. M., for the purpose of attending the funeral of Brother T. C. Vermilye. Members of sister lodges are fraternally invited to be present.

Lancaster.—On lith inst., at Newtown, Ps., Mosse Lancaster, formerly of Philadelphia, aged 97 years.

His relatives and friends, also members of the

o'clock, at the chapel in North Laurel Hill, Philadelphia.

Loddell.—On Sunday morning, November 16, of pneumonia, Henry P. Loddell, agod 50 years.

The relatives and friends are invited to attend his funeral, from the residence of his sister, Mrs. Emily F. Wyckoff, 133 Thompson st., on Tuesday, half-past seven o'clock P. M.

LOZIEL.—On November 14, after a lingering illneas, Charles H. Loziel in the 55th year of his age.

Relatives and iriends are respectfully invited to attend the funeral, from the Presbyterian Church, 13th st., between 6th and 7th avs., this day (Monday), at one o'clock.

MILES.—At Deposit, N. Y., Sunday, November 16, Salima, widow of the late Wyllys Miles, in the 92d year of her age.

year of her age.

Greene county papers please copy.

MILLER.—On Sunday morning. November 16,

ELIZABETH, wife of D. D. Miller, in the 65th year of

ELIZABETH, wife of D. D. Miller, in the 65th year of her age.

Friends of the family are respectfully invited to attend the funeral services, at her late residence, 305 President st., Brooklyn, on Tuesday, the 18th, at three P. M. Interment private. Please omit flowers.

MOOHE.—At Bedford, Westchester county, N. Y., Thursday, the 18th inst., ELIZABETH, wife of Wm. H. Moore, and daughter of the late Alexander Leaird.

The relatives and friends of the family are respectfully invited to attend the funeral from the residence of her brother-in-law, William Alsop, at No. 6 West 51st st., on Monday, the 17th inst., at half-past one o'clock P. M.

MORDAN.—On Sunday, November 16, 1879, Mrs. MARGARET ANY MORDAN, wife of William Morgan and mother of William H. Morgan, in the 62d year of her age.

age.
The funeral will take place from her late residence.
27 East Sist st., on Tuesday, November 18, at one
P. M.; her remains will be interred in the family plos

MUNN.—In Brooklyn, on the last man, 1988.

MUNN, aged 52 years.

Notice of funeral hereafter.

MCCALL.—On Sunday, November 16, 1879, of whooping cough, ALBEUT FRANCIS, son of James Nand Emma McCall, aged 4 months and 18 days.

Relatives and friends are invited to attend the funeral services, at the residence of his parents, No. 9 East 434 st., on Tuesday morning, 18th inst., at ton

k whooping cough, Albritt Firancia, son of James N. and Emma McCall, aged 4 months and 18 days. Relatives and friends are invited to attend the funeral services, at the residence of his parents, No. 9 East 431 st., on Tuesday morning, 18th inst., at ten of ciock.

McDermorr.—In Brooklyn, November 15, 1879, Parrick McDermorr, aged 54 years, of the county Longtord, parels of Collund Hill decessed are respectfully invited to attend the fleressed are respectfully invited to attend the fleressed are respectfully invited to attend the fluneral of the decessed, from his late residence, 224 Hamilton av., South Brooklyn, on Monday, November 17, 1879, at halt-past nine A. M.; thence to St. Mary's Star of the Sea, where a solemn requirem mass will be offered for the repose of the soul of the deceased, and theuse to the Cemetery of the Holy Cross, Flatiush.

McMarks.—On November 15, at two o'clock, Lourna Aones, the beloved and cliest daughter of Redmond and Alice McMarus, aged 15 years and the respectivity invited to attend the funeral, from the residence of her parents, No. 836 Monroe st., Brooklyn, this day (Monlay), November 17, at two o'clock P. M. O'BBEN.—On Sunday, 16th inst., Michare O'BBEN.—on Sunday in the sunday in the sunday of the sunday in the sunda